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Missionary Intelligencer

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Foreign Christian Missionary Society: AN APPRECIATION.

Whether we judge the Foreign Christian Missionary Society by the magnitude and importance of the work it has undertaken to do, or by the singular unselfishness and zeal with which it has been prosecuted, or by the steady growth in its receipts and operations from its beginning unto the present time, the organization challenges our approval, our admiration, and hearty support. Its task is that imposed by Christ himself on his church—the evangelization of the world. This work has been prosecuted with single-hearted devotion to the cause, and with self-forgetfulness that is above reproach, and worthy of highest praise. The continuous success of the work, and the growing interest of the brotherhood in it and its management, are proofs of the fidelity and wisdom with which the work has been prosecuted. Above and beyond all this has been the gracious reflex influence of the work on the spiritual life of the brotherhood. We owe it to the cause and to ourselves to see to it that we do not fall one dollar behind the watchword for the current year: “A Quarter Million Dollars for Foreign Missions This Year.”

J. H. GARRISON.

St. Louis, Mo.

FINANCIAL EXHIBIT FOR TWO MONTHS.

Comparing the receipts for Foreign Missions for the first two months of the current missionary year with the corresponding time last year shows the following:

	1903.	1904.	GAIN.
Contributions from Churches.....	61	49	12*
Contributions from Sunday-schools.....	42	23	19*
Contributions from C. E. Societies.....	113	111	2
Individual Contributions.....	56	172	116
Amounts.....	\$10,544.20	\$8,280.47	\$2,263.73*

Comparing the receipts from different sources shows the following:

	1903.	1904.	GAIN.
Churches.....	\$ 592.98	\$ 731.47	\$ 139.39
Sunday-schools.....	259.68	138.00	121.68*
C. E. Societies.....	866.80	1,111.59	244.79
Individual Offerings.....	403.56	2,726.93	2,323.37
Miscellaneous.....	1,010.96	2,376.49	1,365.53
Annuities.....	7,411.12	850.00	6,561.12*
Bequests.....		345.99	345.99

*Loss.

Gain in *Regular Receipts*, \$3,951.40; loss in *Annuities*, \$6,561.12; gain in *Bequests*, \$345.99.

The gain in receipts on the new missionary year up to December 22 was \$1,786.60. We must gain aster than that if we reach \$250,000 this year.

Let us have your order for March Offering supplies at once.

"Behold, I bring you good tidings of great joy, which shall be to *all* people."—Luke ii. 10.

The new Union Medical College in Peking, China, has received a gift of \$6,800 from the Dowager Empress of China.

An oak is not felled at one lick, nor is a strong missionary sentiment in a church built up by one sermon, however strong.

The church that is not missionary in its spirit must repent or wane; the pastor who is not should reform or resign.—A. C. Thompson.

We are going to do our very best to put the Central Church into the Living Link place this year.—L. E. SELLERS, Terre Haute, Ind.

M. D. Adams, Bilaspur, India, says, "I baptized eighteen two Sundays ago." This report reads like one from Missouri or any of our States.

We suggest that the superintendent order *Missionary Boxes* now, and put the children to work gathering offerings for Children's Day the first Sunday in June.

Last year 235 churches gave to Church Extension that did not give for Foreign Missions; and 341 churches gave to Home Missions that did not give for world-wide missions.

We want every preacher to receive the INTELLIGENCER every month. Keep us advised of your correct post-office address. If you discover any error in our mailing-list in any way, please advise us.

There is money and to spare in this country. The population of the United States is about three and a half times greater than it was in 1850, but the wealth is fourteen times greater than it was then.

And some one says "Missions! missions! always missions!" Yes, always missions, because they are the life blood, the heart-beat, the lungs' breath of the body of Jesus Christ.—Bishop Doane.

Prof. Frank Marshall, of Texas Christian University, says: "My Mission Study Class is double what it was two years ago." Let the doubling process go on, not only in the colleges, but in the churches.

Dr. Rijnhart's letter in this number of the *Intelligencer* will be read with interest, as will the letter from F. E. Meigs. The letters from the missionaries are fresh messages from the forefront of the battle.

The December number of the *Missionary Intelligencer* that came to my table this morning is alone worth the price of the magazine. I believe I can get a good many to subscribe.—J. CRONENBERGER, Athens, Ga.

The Foreign Society supports 438 workers, 38 schools and colleges with an enrollment of 2,149, 17 hospitals and dispensaries, and 400 orphans, in twelve different countries. It is a marvelous work at a small cost.

The Faculty and students of the College of the Bible, Lexington, Ky., expect to become a Living Link in the Foreign Society this year by providing the salary of a missionary. The spirit of missions continues to spread.

It is by reaching forth its branches that a tree's center of life grows stronger; and so it is by reaching forth to save the dark places of the earth that the church at home is more harmonious and stronger for all its duties.

We are receiving money daily for the Female Christian College in Japan, but it is not flowing in fast enough. Remember, R. A. Long, Kansas City, Mo., agrees to give \$5,000 upon condition we raise \$15,000 additional by Sept. 1, 1905. Please help us in every possible way quick. We now have about \$7,500 of the \$15,000.



A TATTOOED MAORI CHIEF, NEW ZEALAND.

The Maoris are a fine race, of average stature, with olive skin, and their heads exhibit a high order of intellectual development. They are beardless as a rule, but this is due in part to the custom of plucking out the beard with shells. Tattooing was a universal practice previous to the introduction of Christianity. Cannibalism was practiced by the heathen Maoris, but has disappeared, together with infanticide, slavery and polygamy, under the enlightening influences of the gospel.

R. P. Andersen has started a little paper in Christiania, Norway, called *The Old Paths*. This has long been much needed among our people in all Scandinavia. He has also printed 10,000 copies of the tract "Back to Christ." These are all in the Norwegian tongue.

More Christian Endeavor societies will observe Christian Endeavor Day for Foreign Missions, the first Sunday in February, this year than last. This is a day for the Endeavorers only and has nothing to do with the church offering.

The new missionaries have reached their fields. They report themselves as greatly pleased with the outlook. They thank the Lord for the privilege of helping in the missionary service. They are anxious that others should join them. The harvest truly is plentiful, the laborers are few.

Two scholarships are needed for young women in Akita, Japan. Each one will need \$50 per year. The missionaries must pay this from their own salaries until help comes. It often happens that individuals or Endeavor societies wish to do some special work. Here are opportunities for all such.

Roger L. Clark, Mayfield, Ky., says: "I am yours for \$250,000 for Foreign Missions this year, and \$500 of it from the Mayfield Church." That is the way for each preacher to go about the \$250,000 proposition this year. Plans should be laid now for a great forward movement in every church.

"Sunrise in the Sunrise Kingdom," the splendid new missionary book on Japan for the Mission Study Classes is going like hot cakes. This book has 233 pages, on fine quality of paper, a valuable map of Japan, eleven illustrations, for only 50 cents in cloth, 35 cents in paper. Order from us at once and send cash with order.

It is reported that a Japanese colonel caught by the Russians inside of their lines was condemned to be shot as a spy. He took a roll of bank bills from his pocket and asked that they be given to the Russian Red Cross Society. "I have long been a Christian," he explained, "but this is my first chance to do a definitely Christian act."

More copies of the Scripture went into circulation last year than were in existence, in all the world, at the beginning of the nineteenth century.

Meantime the missionary spirit is widening. The time is coming when every church and every Christian will have a practical part and share in and an enthusiastic devotion to, this great cause.

The preachers should study the problem of enlisting a larger number of the business men of the churches for the March Offering. Many very prosperous and well-to-do men cast in a dollar or two dollars when they ought to cast in as many hundreds of dollars or more. These men should be seen before the offering and asked for a definite and creditable amount.

A church that has a building worth \$30,000 and a grand pipe-organ should support at least one missionary. The interest on its investment would support three. The price of a pipe-organ would keep a missionary on the field for five or six years. In God's sight, which is the more important of the two—the pipe-organ or the missionary? It may be that some would prefer the pipe-organ.

To discountenance a religion which has done so much to promote justice, freedom, mercy, the arts of science, good government and domestic happiness; which has struck off the chains of the slave, mitigated the horrors of war, and raised women from servants and playthings into companions and friends, is to commit high treason against humanity and civilization.—*Lord Macaulay.*

Pres. J. B. Jones, of William Woods College for Girls, Fulton, Mo., when sending an offering from that institution for the Female Christian College, Tokyo, Japan, says: "Remember that we stand ready to take the daughters of foreign missionaries, and that I am prepared now to take at least two, furnishing them board and tuition in the literary course." This he does free of charge.

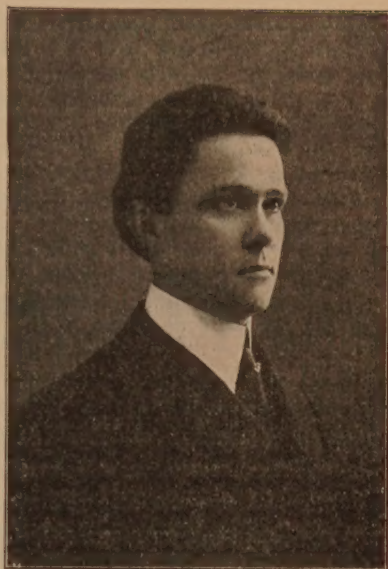
As I understand Christ's organization of his church, he has called it into being in order that it may carry on to its completion the mission which he came to initiate, and this mission is carrying to humanity the glad tidings of hope and love and life through the revelation of God in Jesus Christ. Missions is not a mere incident in the church, but the very end and object of its existence.—*Lyman Abbott.*

"More decisions looking to the missionary service are made in college than in all previous stages of training."—*Pres. W. J. Tucker.* This is a fine statement, and we are led to believe it is absolutely true. This grows out of the fact that there is comparatively little aggressive missionary interest in the average church. Every church should be a recruiting station for the right kind of men for the missionary service.

Every member of every church should take and read the *MISSIONARY INTELLIGENCER*. One pastor is securing a club of twenty-five subscribers. The price is 50 cents per single copy for one year. In clubs of five or more it is 25 cents each. Many people pay a dollar for a magazine not nearly so good. The *INTELLIGENCER* is confessedly one of the best of its class. Please appoint a committee in your church at once and secure a club.

The St. Louis Convention recommended that an earnest effort be made to double all missionary offerings by the year 1909. That means an annual increase of 20 per cent. That increase is not beyond our ability. By the year 1909 the Foreign Society should have an income of half a million dollars. The new converts added from year to year are abundantly able to provide all the increase contemplated. They will do it cheerfully, if they are properly taught.

Every Endeavor society should observe Christian Endeavor Day for Foreign Missions the first Sunday in February. This day was fixed by the



FRANK S. FORD,

Pastor First Church, San Francisco,
where the next National Convention
will be held.

United Society of Christian Endeavor. All societies in all the churches are requested to appropriately observe the day and send the proceeds to their Board of Foreign Missions. The Foreign Society furnishes an appropriate exercise, "Saving the World." It is carefully prepared and we suggest that it be ordered at once. The great song sung by Mrs. Powell at the St. Louis Convention is in this exercise.

One of the greatest opportunities a preacher has for exerting a deep missionary influence on young people comes at the time when they are being received into the membership of the congregation. In receiving them on that serious and impressive occasion let him emphasize the fact that true allegiance to Christ and his church requires that the Christian be willing to be used in God's service anywhere He may lead, and that he make his whole life tell on the evangelization of the world.

President Roosevelt said: "If we think we can do work well without taking pains, our work amounts to very little." If every preacher and church officer would let this thought burn into his heart and conscience as he prepares for the March Offering, it would double the receipts. The greatest pains should be taken in the preparation. Nothing should be taken for granted except the willingness of the people to follow good leadership. Every detail should be looked after.

It does not follow by any means that because one is not on the program he adds nothing to a rally. His presence is an inspiration. His prayers are a contribution. His interest stirs others up to do more than they would otherwise do. A good man attending a convention, said, "What am I here for? I am not on the program." Every one in attendance is on the program. He is there either as a speaker or as a hearer. Those who utter no word may be as helpful as the one who speaks most. Not only so, but he who attends gets as well as gives. All day the truth of God is filling his soul, and he goes home more completely furnished for his duties than ever before. No man meets God or the people of God in vain.

John R. Mott, in his splendid book, "The Pastor and Modern Missions," says: "A study of twenty-five churches among those which have been yielding the largest results for missions shows that their ministers average five foreign missionary sermons each year. In view of the magnitude and importance of the theme, its living interest, and the wealth of material, it would seem that there should be no less than four sermons each year devoted to world-wide missions. Emphasis here should be placed not chiefly on the mechanical idea of the number of sermons, but on the fact that the vastness, vitality and timeliness of the missionary movement and

its claims require that the subject receive large, frequent and thorough pulpit treatment."

The recent Episcopal Convention adopted a canon directing that each parish or congregation shall make at least one offering a year for general missions. The annual report of that body showed that 2,300 congregations, containing about 160,000 communicants, made no offering last year, unless it was through the women and the children. The proposition aroused some opposition on the ground that a minister can not compel his people to make missionary offerings. *But the deputies were convinced that the trouble lies not so much with the people as with the ministers*, who give the people no information about missions, and no real opportunity to give for their maintenance. So the mandatory section passed by an almost unanimous vote.

An artist was once asked to paint a picture representing a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained-glass windows.

Just within the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewelry, was an offering-plate of goodly workmanship, for the "offerings" of fashionable worshippers. But—and here the artist's conception of a decaying church was made known—right above the offering-plate, suspended from a nail in the wall, there hung a square box, very simply painted, and bearing the legend, "Collection for Foreign Missions," but right over the slot, through which certain contributions ought to have gone, he had painted a huge cobweb!

A DAY OF REJOICING.

The thoughts of our churches, at this season, naturally turn toward the day of their great opportunity. It is a day of gladness and rejoicing. They look forward to March 5 with fondest expectancy. They rejoice to make known to others the Christ who means so much to their own homes and their own lives. If Christ means nothing to us, we shall surely not trouble ourselves to take him to others. *He does mean much to us.* He is the center of all our joy and faith and hope. As redeemed men and women we can not resist the overmastering desire to make known to men everywhere the glad tidings of great joy. What we do for the missionary cause is the surest evidence of our real interest in Christ.

We need to study the Scriptures and the condition of the world and its supreme need of Christ afresh. As we do, the primary place of missions will appear in a new and stronger light. Missions are stamped upon the essential nature of the gospel itself. When a church neglects missions, it outrages all of its highest claims. Preaching the gospel to the lost is not only the expression of a church's interest in the world, but it is also the evidence of its love of the Lord and a proof of the honor and integrity of its own life.

We ask the churches to seriously consider our own present situation in respect to world-wide missions. Our work was never before so prosperous nor promised more for the future. The missionary force is larger and more efficient than at any time in the past. The year just closed has been one of marvelous success. Never before have there been so many tokens of the divine approval. The good hand of the Lord has been over and about us. The gospel has been preached where it never before had been heard. For the first time men's ears have been greeted with the message of redeeming love. The little churches that have been snatched from the very heart of heathendom have grown in knowledge and all the graces of Christian living. They are our joy and our crown. They are our brethren in a peculiarly intimate and tender relation.

Our churches at home are stronger and more prosperous than a year ago. The growth in numbers and wealth has been marvelous. We are building good churches and enjoying all the evidences of prosperity. We have money for business, for pleasure and for self-gratification; indeed, we have plenty and to spare. What we spend on questionable luxuries would support a missionary force many times as large as the present one in the field. Let us not be satisfied with large churches, big sermons, great crowds, but small offerings.

We appeal to the churches with renewed zeal and increased confidence that they will lay their plans for the offering in March as those who expect to conquer the world for our Lord. Let there be no faltering or hesitancy. See to it that plans are made in your church to surpass all previous records in respect to liberality. Ask men and women to join you in a bold advance step. Ask individual members for as much as the whole church gave last year. You will be agreeably surprised at the success of such a daring step.

We renew our watchword: "*A Quarter of a Million Dollars for Foreign Missions this Year.*" This is our Port Arthur. Let us see to it that all reserves are called out and that a complete victory is won.

Let there be much talking and praying and planning for the offering, and the results will surpass your most sanguine expectations.

FOREIGN MISSIONARY RALLIES.

The Foreign Society is arranging for a series of rallies to be held in different parts of the country. These will be held as far East as the Atlantic Seaboard and as far West as Omaha and Kansas City. It would be a good thing if the entire country could be covered; but with the present staff of agents this is impossible. These rallies are planned so as not to interfere with any other services. They begin at ten in the morning and close at four in the afternoon. If there is a revival in progress, the rally will help it; and the revival in turn will help the rally.

The aim of a Foreign Missionary Rally is to impart information with a view to the creation of interest and enthusiasm. No collections are taken. No pledges are solicited. Very little is said about money. It is believed that if the people know the place the missionary enterprise has in the thought and purpose of God, and if they know the nature and scope of the work being done, the money will be forthcoming. The entire service is given up to one momentous thought; namely, the evangelization of the whole world. The program is prepared with this thought in mind. The songs, the prayers and addresses all bear upon it. Such concentration of mind on one subject for a whole day is bound to bear much fruit. In many lives a missionary rally has marked an epoch.

A rally is a National Convention in miniature. The interest rises often quite as high. The enjoyment is quite as great, and sometimes greater. The results may be, and often are, just as satisfactory. As a rule, the addresses are of a high order. As a matter of fact, the great addresses that have moved and melted the National Conventions

were prepared for these rallies. Because of their great merit they were repeated to the larger audiences. Many can not go to the National Conventions. Here is a service of equal profit brought to their doors.

At some rallies as many as a thousand people have been present. The local attendance was large. The visitors were numerous. Some came a hundred miles to assist. When the audience is not so large, the results may be invaluable. If there are a hundred or half a hundred present, the day may be most delightful and profitable. Its good effects may abide with the happy participants for all time.

These rallies have been found exceedingly interesting and helpful. It has not been an uncommon thing to hear aged saints say that in all their experience they never had so good a day. Members of churches in which rallies were held have said, "This is the best day this church has ever seen." In most cases when rallies have been held, a request that a similar service be held the next year has been made. What is more to the point, the rallies have borne fruit. More than one church, after such a service, and largely because of it, decided to support a missionary on the field. A church that has a rally is fortunate. Those who can and do attend are to be congratulated. Those who absent themselves, for any reason, are to be commiserated, for they suffer loss, whether they are aware of the fact or not.

The ministers and leaders in the churches are specially requested to attend. To be sure, all are cordially invited; but the rally is designed chiefly for those who are the teachers and overseers of the churches. All such should make it a point to attend, whether they are on the program or not, or whether a personal letter of invitation is received or not. Those who are not on the program for addresses may help most effectively in other ways. Moreover, they will get inspiration and help for the March Offering campaign. This is a great opportunity, and it should not be lightly esteemed. Here is a great privilege, of which every one within reach should avail himself. With the hearty co-operation of the ministry, this series of rallies can be made a most efficient agency in promoting the divine enterprise of Foreign Missions. Such co-operation is most earnestly solicited.

THE METHODS EMPLOYED.

In the last issue of the *INTELLIGENCER* some account was given of the marvelous missionary work done by one of the churches in Wichita, Kan. Many may feel like asking, "How did that church come to do so much for missions? What methods were employed to develop its interest and its liberality?" This article is designed to answer these questions.

In the first place, specific objects were set before the people. A church building was needed at a place seven miles away. The need was made known to the congregation. They saw and gave. Buildings were needed in four suburbs. In each case the need was definitely set forth; and in each case the necessary funds were provided. Dr. Hunter Corbett, of Chefoo, China, was proposed as a foreign pastor, at a salary of \$600, and was accepted. Mrs. Corbett was offered as an assistant, at a salary of \$500. She was accepted also. A physician was needed in Chefoo. Dr. Effie B. Cooper was proposed, at a salary of \$500. The church promptly agreed to be responsible for her support. Miss Cooper needed a lady evangelist as an associate. Miss Louise Vaughn was offered. She was accepted and her salary was assured. Dr. Corbett needed a normal school building. It required \$2,500 to erect the building; the church saw the need and placed the money in Dr. Corbett's hands. Between twenty-five and thirty scholarships were offered to individuals in the church, ranging from thirty to sixty dollars a year. These were promptly taken. Dr. Corbett was thus enabled to keep that many young men in school. There is that in human nature which responds to special appeals.

"You weep for what you know. A red-haired child
Sick in a fever, if you touch him once,
Will set you weeping; but a million sick—
You would as soon weep for the rule of three."

Secondly, much earnest prayer was offered. Our Lord taught his disciples to pray, "Thy kingdom come; thy will be done on earth even as it is in heaven." He told them that the harvest truly was plenteous, and that the laborers were few. He added, "Pray ye the Lord of the harvest that he would send forth laborers into his harvest." The church in Wichita began to pray. While they were yet speaking, the answers began to come. "In less time than Marconi had to wait for his signal after he was ready to receive it, did God's people have to wait for God to reply after they were ready to hear." They prayed for suitable workers; the workers were given. They prayed, and God put into their hearts the desire and the determination to support these workers. They prayed for their representatives, and God heard and answered their prayers. In an atmosphere of prayer the cause of missions flourishes.

Thirdly, the people were taught and led by their minister. He made it a point to instruct the membership. He did not preach one sermon a year; he preached on missions many times, and applied the truth all along the line. To those who made the objection that they could not do what was proposed, he quoted the record of the miraculous feeding

of the five thousand in the desert. He had a firm conviction that what was commanded could and should be done. He resolved to do what he conceived to be his duty or to die in the attempt. He made up his mind to take Christ at his word. He made a subscription that convinced all that his heart was really in it, and that he was not afraid to walk by faith. He held constantly before the people the Scriptural idea of stewardship. He insisted that each one should give at least a tenth for religious purposes. He sought to enlist the entire membership. After preaching on the subject he got the officers together and asked them if he had spoken the truth; and, if so, what were they going to do about it? On receiving their approval, he circulated a subscription paper quietly and privately. In this canvass he sought for large amounts, for gifts that meant sacrifice. He urged all who pledged, to pray in secret for the success of the work. Then he went before the people again and presented the matter in the best manner possible, and called for general subscriptions. The large pledges already made gave added weight to his appeal. If the whole amount needed was not secured, he worked quietly on the side till it was. He dealt kindly with all objections, but did not allow any objection to swerve him from his purpose. He showed the church that it would be to their advantage to obey the Lord in this matter.

What the minister of the church in Wichita did, others can do. The facts are submitted in the hope that many will find in them a ringing challenge to do far more than they have ever done or even thought.

THE CONFLICT IS ON.

F. E. MALLORY.

"We are living, we are dwelling in a grand and awful time;
In an age on ages telling. To be living is sublime."

And it must not be overlooked that the type of Christian which these times demand, is precisely such as a deep and intelligent interest in missions will produce. Sometimes we hear criticisms of missions from those who are profoundly concerned for the moral and social welfare of our own country, as though the attention given to that subject was just so much subtraction from our pressing and all-important home duties. This is a grave misapprehension. The maintenance of our institutions and the perfecting of our civilization depends on the reflex influence of missionary effort. It is the person intelligently interested in missions, at home and abroad, who appreciates the degradation that ungodliness produces and fosters. Who but the true missionary knows, aside from those who directly suffer, the shuddering, withering, damning

curse of the liquor traffic? He is the man who will lift his hand to heaven and swear eternal enmity against the overshadowing curse. So it is with all social and moral evils. He is the man, too, that appreciates the difference between the civil and political institutions of our own and those of heathen countries, and finds the reason for the difference in the religions of the people. And he feels the need and possesses the moral fiber for maintaining these institutions. You may count on this—the man who is not concerned to have the will of God made supreme in China will not be an enthusiastic friend of righteousness in his own land. It is the man who will send the gospel to the Chinaman in his own country who will defend him against the unrighteousness of “Sandlot politicians” in our own country. It is the man who will strike to the heart that “*monstrum horrendum*” of modern civilization, the saloon, who makes sacrifices to send the Water of Life to Africa and the New Hebrides, but execrates the shipment of “double-distilled damnation” to those helpless millions. It is the man who is giving time, and thought and means, to have the will of God done on earth as it is done in heaven who believes in the “higher law” for his own country, and hesitates not to use his influence for the suppression of anarchy of every kind, and the maintenance of liberty under the forms of law at any cost. Brethren, the great “conflict of the ages” is upon us. The enemies of King Jesus are gathering their forces for one last desperate struggle. Our Revelation, our Christian institution, our social customs, our civil liberties, all the attainments, in short, of these eighteen Christian centuries, are to be assailed by the forces of diabolism. The only force that can successfully contest the field with these mighty foes of mankind is that consciously led by the omnipotent Lord, and re-enforced by the angels and inspired by the assurance of glorious victory such as those only who are directly and heartily engaged in the mission work of the church can entertain. “And who knoweth,” O missionary church, “whether thou art come to the kingdom for such a time as this?” For the blessings that will thus come to the world and the church we should have \$250,000 for missions this year.

TOPEKA, Kan.

THE CROWNING GLORY.

THOS. L. LOW.

Joseph Cook once said that every speech should begin with an indisputable proposition. Mine is, “World-wide evangelism is the crowning glory of the church.” Some, however, find her crowning glory in her providential history. Some find it in her many-sided charities; some, in her great and godly men—her Pauls and Augustines, her Ber-

nards and Luthers, her Judsons and Careys—but surely her imperishable and crowning glory is rather to be found in an evangelism that shall be world-wide in its sweep, proclaiming the “glad tidings of joy” to

“Every kindred, tribe and tongue,
On this terrestrial ball.”

I. Evangelism is the crowning glory, for 'tis the crowning command. Many commands fell from the lips of Him who has “all authority.” Commands that most profoundly affect the activities and the destiny of man. But this command crowns all. It is last. It is highest. It is final. It is perpetual. It is inexorable. It is irrevocable, and obedience to this—the crowning command of the risen Redeemer—is the unfailing test of the church’s devotion to her Lord. Evangelism is the one positive and direct force the church is commanded to use in her work of saving the world.

II. Being the crowning command, then, it will ever be the crowning mission of the church. “As the Father hath sent me, so send I you,” is the pregnant saying of the Lord, and there is but one possible interpretation of that saying, which is that the mission that was his is now ours. True to that, we are true to him. False to that, we are false to him. The church is to be the chief agent through which his will is to be known and done in all the earth. Mr. Campbell said, “Of all other projects, the cause of missions is chief.” Gladstone in his youth saw the supremacy and glory of the missionary enterprise, and, but for parental opposition, would have been a missionary. Says Dr. Rockwell H. Potter, “The church is missionary or nothing.” Men of God, men of vision have ever seen in world-wide evangelism the crowning glory of the church.

III. Evangelism is, moreover, the crowning need of the world. Every man in the world must have the gospel preached to him, not alone because it is the Lord’s command, but because of his own deep, personal need of it. Men are down in darkness and bondage, and there is no specific power apart from the gospel that can raise them up to light and freedom. Anglo-Saxons are what they are because the gospel is what it is. And the culture and uplift it has given them it can give to all men. “Go ye, therefore, and preach the gospel to every creature.”

IV. Evangelism was the glory of the apostolic church. Never has the church been more greatly blessed than when she has been passionately evangelistic—seeking to save. Never has she been nearer the heart of God than when, fired by zeal for souls, she has constrained men to come into the kingdom. Peter and Philip and Paul were the evan-

gelists of the early church. Mighty men, men knit in the will of God, whose one overpowering passion was evangelism. And as it was the crowning glory of the church of that age, so it is the crowning glory of the church of this age. A plausible but paralyzing sophistry is telling the truth that the changed conditions of this day render evangelism less needful, and now the church must find her mission in the "humanities" of the day; but sin is still sin. Sinners are still sinners, and the command to evangelize the whole world has not been annulled, and so long as sin is sin, and so long as the wages of sin is death, so long shall evangelism be the chief glory of the church, for this, this is God's chief instrument of conquest.

V. But evangelism is the crowning glory because, and supremely because, through it is Jesus revealed as the "Lamb of God that taketh away the sin of the world."

Paul knew and taught two things—a world of sin and a mighty Saviour for it. He had but one purpose—to get the two together. But he knew that the sinner and the Saviour could never be brought together save through the preaching of the gospel. Hence his exclamation, "Woe is me if I preach not the gospel." Yea, and woe to the church when she narrows her sympathies to her own land or her own people. Woe to the church when world-wide evangelism has not first place in her plans and purposes. Woe to the church when she ceases her efforts to bring all men everywhere to Jesus, the "mighty to save." And because evangelism is the God-ordered method by which Christ is to be made known and brought near to men as Saviour, it is, and ever shall be, the crowning glory of the church of the living God.

ATHENS, O.

WHAT CHRIST EXPECTS OF US.

H. D. C. MACLACHLAN.

Christ demands nothing of his people; he expects much. Demand is of the law, legal; expectation is of the gospel, free and fatherly.

He expects *common honor* first of all. Christ is the good Master who knows that the best results are obtained, not by espionage or nagging supervision, but by putting his servants on their honor. His service is a trust without bond. He exacts no periodic accounting. He attaches no immediate, tangible penalty to malversation. He simply throws himself on our honor and expects that we will not betray that confidence.

Could anything be meaner than betraying such a trust? The common honor of the street revolts at it. Yet just this dragging of their honor in the mire are Christ's people guilty of, when—appointed under

the last will and testament of their Elder Brother guardian of the millions of heathendom—they leave their wards to perish in ignorance and sin, while they themselves live in comfort, and sometimes even flaunt in luxury on the funds of the estate!

Again: Christ expects of us *fellowship in his sufferings*. That is because only through such fellowship can we help him redeem the world—which is our only business in it. Not a bit of use to pray “Thy kingdom come,” unless, like Paul, we are able to show somewhere in or about us “the marks of the Lord Jesus”—not, perhaps, like him, in our bodies, but at least in our pocket-books, our bank accounts; for the dollar that cost the sacrifice or the check that strained the resources may be as truly a crucifixion mark as that glorious fret-work on the apostle’s back. If the heart of the age be, as they say, in its pocket-book, then it is the *pocket-book of the church* that must be blood-tinctured with Gethsemanes and Calvarys, if ever, in this generation, the world is to be redeemed.

You sometimes say impatiently that your preacher “bleeds” you. That is well. Just that is his function—to present at that great day a people bleeding from the five wounds of Christ. If he does *not* bleed you, be sure that the fever of selfishness will dry up your veins and leave you emaciated to the mere skeleton and pretense of a church.

Once more: Christ expects us to *ease his sacrificial pain*. It was not the Jews alone, but humanity—every man of every age—that crucified the Lord of glory. Calvary’s stage is the world; its date, all time. The following lines were written on the occasion of the Iroquois Theater disaster, but they bear their witness also against the selfishness, carelessness and parsimony of Christ’s professed disciples:

The many children whom he held so dear,
 The women and the men
 Who shared his creed,
 So wonderfully fashioned in the womb,
 So wisely loved, and then,
 Thro’ human thoughtlessness or greed,
 Condemned to this unutterable doom—
We might have spared Him this.

He has so much to bear:
 In every pang of every stricken heart
 Throughout his universe he bears a part,
 And wanders up and down
 By street or square,
 And sees the travail of the souls of all
 In every pitiless town,
 Or in the fields, and makes it His:
 He feels a wound when fluttering sparrows fall:
We might have spared Him this.

We are called to the easing of Jesus' sacrificial pain. We can not come indifferent. If we come not with substantial aid, we come with a hammer, a nail and a spear.

SHELBYVILLE, Ky.

FELLOWSHIP IN THE GOSPEL.

N. M. RAGLAND.

"I thank God upon all my remembrance of you, in every prayer, making request with joy for your fellowship in the gospel from the first day till now."—*Paul to the Philippians*:

Paul's Epistle to the Philippians was written under the shadow of accepted death. In every tremulous line is heartbreak and the touch of tears. He had fought the good fight, had kept the faith, and was only awaiting the expected signal to depart. Separated from the disciples in Philippi by mountains and streams and sea, he waves in the distance his fond adieu. It is a message of grace and peace. There is no discordant note in his psalm of praise. It is the music of a heart attuned to sorrow and pain. As he wrote, the light of an Italian sun shone through the open windows of his prison home and touched with a glory that loved to linger in his pale face on which care and toil—more than time—had left their traces.

"He felt the tide of life
Fast ebbing from his heart. He knew that soon
The green and flowery curtains of the grave
Would close as softly round his fading form
As the calm shadows of the evening hours
Close o'er the fading streams."

Of all the churches planted by the apostle Paul, and to which he ministered in holy things, the church in Philippi was the one on which he bestowed the greatest affection. He called it his joy and his crown. The memory of the continued fellowship of the disciples in Philippi with him in preaching the glad tidings lingered in his heart like a star in the sky. The first church founded in Macedonia was the richest fruitage of Paul's second missionary journey. When he left Antioch and passed northward through the Celician gates he entered on the greatest enterprise ever undertaken by a single individual. He carried the gospel across the seas and founded the Christian church on the Continent of Europe. The first convert was a woman of Thyatira. "She was fair, and at her birth, nature and fortune joined to make her great." The church which began in Lydia's heart owed much to the high character and the conduct of this first convert. She became both an example and an inspiration in all holy thinking, acting and living.

Her generous disposition soon touched the whole church. It has the distinction of being the most liberal congregation mentioned in the New Testament. This giving was continuous and liberal to the point of sacrifice. They became at once a Living Link church and supported the apostle Paul while he preached Christ in distant cities. They learned from personal experience that it is more blessed to give than it is to receive. Again and again offerings were sent to the apostle while he held forth the word of truth in Thessalonica. Epaphroditus was sent to Rome to bear the offerings of the church to the apostle now in prison. The highest privilege a Christian has is fellowship with the Master in preaching the gospel in all lands. The greatest day among the Disciples of Christ is the first Sunday in March, when the offering is made for world-wide missions. All the signs point to a great forward movement. The time is short, the fields are white, and the laborers are few. There is need for all that every one can do. There will be no second probation to atone for the sin of neglecting the first.

"The moving finger writes, and having writ,
Moves on; nor all thy piety, nor wit,
Shall lure it back to cancel half a line,
Nor all thy tears wash out a word of writ."

FAYETTEVILLE, Ark.

PAUL'S DEBT.

W. C. HULL.

"I am debtor both to the Greek and the barbarian."

1. Paul's keen sense of his indebtedness. It held in itself a powerful rebuke to the Romans, who were completely under the control of selfish motives. In the city to which he wrote this letter, at the one extreme were swarms of starving, almost naked men and women, whose sole occupation was fawning upon careless patrons; at the other social extreme were wealth, luxury and vice, palaces and palatial homes, and an emperor playing at art or wallowing in debauchery. Mark the contrast between this ideal of life and that of Paul's. In the one ideal men regarded the world as their debtor, as existing solely to satisfy their thirst for sensual pleasure. In the other ideal, a kingly man, a flaming evangelist, regarded the whole world as his creditor, and took upon himself as his life-work the payment of the debt.

2. The principle of indebtedness. It is not a commercial transaction. Paul is not going about paying off loans received from the Jew and the Greek and the Roman. He had indeed received much from each. He could not forget that from the Jews he had inherited much of his passionate zeal for righteousness, and a conception of God which

was the purest of the ages; that from Greece his intellectual receipts were large, and that Rome had given him that citizenship which on several occasions had saved his life. But the commercial principle could never explain his tireless activity, his passionate zeal and his heroic self-sacrifice. "The love of Christ constrained him." It is to his supreme devotion to his Lord and Master that we must look for the incentive for such service. So in our modern missionary toil we may freely recognize the commercial benefits to be derived, but the commercial will always be an insufficient motive. The reciprocity idea may have some merit, but it is only passionate devotion to Jesus Christ that can inspire the kind of work that leaves a lasting influence for good.

3. Consider the payment of the debt. Few men are eager to discharge a debt whose existence the creditor denies. But that did not hinder Paul. Indeed, they might be so unwilling to receive the payment and so ungrateful for the message as to beat him with stripes until his back was calloused. But not even such treatment could check his enthusiasm. He determined among them all "to know nothing but Jesus Christ and him crucified. So completely did he identify himself with his Master's cause that he could truly say, "For me to live is Christ." Bonds and imprisonment furnished no barrier. for saints were made even in Cæsar's household. As a fitting climax, following in the footsteps of his Master, he gave his life as the last payment. Could we but feel as keenly as did Paul the sense of this world-wide indebtedness, and give ourselves as completely to its liquidation, the dream of the evangelization of the world in a single generation might become a reality.

NORTH TONAWANDA, N. Y.

SUNDAY-SCHOOL DEPARTMENT.

We will furnish Birthday Offering Envelopes to Sunday-schools using Birthday Boxes, free of charge. We will also furnish Birthday Boxes to those who are not supplied.

We are ready to furnish Missionary Boxes to Sunday-schools that they may begin to use them at once preparing for the Children's Day offering, the first Sunday in June.

Many people believe that we should undertake to raise \$75,000 the first Sunday in June, 1905. If this is done, active preparations must begin at once.

It will be remembered that the Sunday-schools averaged \$16.09 per school last Children's Day. There is a general feeling that we should make an advance in the average offering.

Have you adopted the good example of the St. Joseph (Mo.) Sunday-school by organizing a Five-dollar League in your school?

The number of Sunday-schools raising \$100 or more last Children's Day was sixty-two, and four schools gave \$500 or more. These are our banner schools. Strenuous efforts should be made to increase the number of

schools reaching the \$100 mark the first Sunday in June this year. We ought to have at least 100 schools of this class. Oh, that our eyes might be opened to a vision of the opportunities that are before us!

PREPARING TO GIVE THE EXERCISE.

One of the most helpful agencies to a successful Children's Day is the musical and literary exercise. The songs and recitations composing this program give character to the service mental and moral stimulus to the children and general delight to all.

First: The pastor, being general supervisor over all departments of church work, should take the initial step. At the public church service he should call attention to the exercise in hand, and to the work of preparation necessary to its proper rendering. He should state its purpose, emphasize its importance, urge its claims and give his personal indorsement. Let the announcement be made heartily. To minimize is shameful. To dally is disastrous. This public announcement will do much to enlist the parents and to secure their co-operation. Parental indorsement and encouragement will enlist the children, hold fast their interest, and insure their participation. To secure their presence, at the inception of these preparatory proceedings, is vital. A failure in this is a failure of best results.

Furthermore, this announcement will elicit the sympathetic support of the entire church. It is the children's appeal for help—help to make Children's Day the gladdest of all glad days. The highest claims possible come from such a source and service.

Second: A similar announcement should be made in the Sunday-school by the superintendent. Teachers must be enlisted and made to feel their responsibility as to the success of this enterprise. The teacher who fails of interest in the Children's Day exercise, fails of a proper appreciation of both duty and privilege.

Third: Explain to the children explicitly the necessary details pertaining to the work of preparation, fixing definitely in their minds the time and place for the initiatory drill. Create enthusiasm, real live enthusiasm, hilarious enthusiasm—if we are permitted to borrow a word from Paul's vocabulary. It is easily engendered among children. Their quick, sympathetic hearts are readily responsive. Zeal in a good cause is excellent and perfectly safe.

Fourth: Appoint an available leader, with special assistants, to take charge of the work. Every teacher should be an assistant, ex-officio, and ready at all times, in all ways, to lend a helping hand. A division of the work may be most effective.

The superintendent should retain a supervisory position over it all.

Fifth: Begin the work in time, that the preparation may be thorough and satisfactory. Drill the children faithfully and conscientiously. Let there be careful, prayerful, thoughtful, painstaking preparation. Trust not to luck or some good fortune to carry you through the program creditably. The children will render the exercise well or ill, just as they are trained. Failure to give the exercise successfully always comes of failure to prepare thoroughly.

Sixth: On Children's Day the church should be made beautiful with bright banners and fragrant flowers. Decorate, lavishly decorate. The God of nature is unstinted in his ample supply of decorative material. June, of all the year, is the season of abundant flowers. Let them enter plentifully into the children's decorations. Children, like birds, sing more sweetly amid leaves and vines and rich profusion of flowers.

And now the day of duteous drills and patient practice is over; and now an earnest prayer for God's richest blessing upon it all, and we are duly and truly prepared. P. H. DUNCAN.

He prepared the exercise last year, "The Conquering Christ," and will prepare the exercise this year, "Brightening the World."

CHRISTIAN ENDEAVOR DEPARTMENT.

Endeavor Day!

The first Lord's Day in February.

Order supplies at once and assist in raising the \$15,000 from the C. E. societies of our brotherhood this year.

The Endeavor Society at Windsor, Mo., has pledged five cents per day for the Damoh Orphanage work. Any society could give that amount. Will you not try it?

The C. E. Society at Fulton, Mo., will give \$95 for the foreign work this year. What society will be the first to reach the \$100 mark?

Mrs. May A. Black, of Aramore, I. T., has for some time assisted the Prison C. E. Society. They have pledged for the support of one of the orphan boys at Damoh, India.

TRY IT.

Our C. E. Society has a missionary library of some twenty volumes. We are in the midst of a contest in missionary reading. Our books are all out all of the time. I never saw such an interest. The society is equally divided, and each book counts so many points according to the size and importance of the book. This work has been carefully planned, and it is surprising what an interest has been created.

J. P. MYERS.

PAINESVILLE, O.

"REDEEMING THE WORLD."

The above is the title of the Endeavor Day exercise for 1905. We are certain it will be very popular with the young people. Over 300 societies observed the day last February. We are hoping that at least 500 will use the exercise this year. The supplies are furnished free to all societies observing the day in the interest of the Damoh Orphanage work. The orders are coming in rapidly. Send in your order at once; you will find the exercise interesting and profitable. Send

all orders to F. M. Rains, Cor. Sec., Box 884, Cincinnati, O.

WHAT ONE CLASS HAS DONE.

The Mission Study Class of the C. E. Society of the Central Christian Church, Cincinnati, O., recently completed their study of "Sunrise in the Sunrise Kingdom." The class was composed of nine young people, all daily bread-winners. They felt that they should do something practical, and at once resolved to give \$100 towards the establishment of the Female Christian College at Tokio, Japan. May other study classes follow this worthy example.

A MID-WINTER MISSION STUDY CAMPAIGN.

Never in any one year of twelve months has there been one-half as many young people enrolled in the study of Christian missions as there have been during the past three months. The popularity of the study has been a surprise even to those leaders who most carefully prepared and planned for it.

But the real mission study season is just now approaching. There is no better time for the organization of a mission study class than in early January; the holidays are past, vacations are ended; there is an almost uninterrupted three months before Easter. Winter is on; the evenings are long and a better use of them can not be made than in the quiet study of the victories of prayer and of Spirit-filled men out on the battle-line of missions.

Nothing except the study of the word of God will do as much to quicken the wavering faith or strengthen Christian purpose and character. The spiritual influence of mission study upon the individual life, and through that life upon the church and community, as well as upon the distant mission fields, is often most marked.

The Young People's Department of a number of leading missionary boards are uniting at this time to secure the organization of a large number of missions study classes during January.

Most of the classes in the young people's societies will study one of the Forward Mission Study Course books, "Sunrise in the Sunrise Kingdom," a study of Japan, by John H. De Forest.

Special helps are prepared for the use and guidance of leaders, and ev-

ery effort is made by the Foreign Board to give assistance that will make it possible for even the most backward class to conduct a successful series of studies.

Persons who are preparing for a quickening of missionary interest and a deepening of the spiritual life for the local church and Young People's Society, should write to the Foreign Christian Missionary Society for suggestions for the organization and conduct of mission study classes.

FROM THE MISSIONARIES.

TIBET.

INTERESTING LETTER FROM DR. RIJNHART.

We learn that the British are at Lhasa and that the Dalai Lama has fled. He has gone in the direction of Kokohar, where Kumbum is. You may remember this is where I lived during the Mohammedan rebellion. It is whispered here that he is seeking protection from the Russians, and I wondered if the Russian agent at Lhasa has not offered to guide him to Russian soil. The natives here say that the British are demanding his return to Lhasa, and threaten if he does not return to make terms with them, they will make Tibet into a Chinese province. This would suit us all right, because missionaries have treaty privileges to reside in Chinese provinces. A letter received from Lhasa three or four days ago says that the Tibetans have a bitter feeling towards the Chinese representative there, blaming him for the arrival of the British in their sacred city. On this account they had already killed about twenty Chinese, and were threatening to kill all in the city, including the representative himself, or Amban, as the Tibetans call him. He will ask protection from the British, if this is really true.

Ten days' journey from here, up the road I came down in 1898, the Tibetans have surrounded the Chinese

official in a narrow valley and threaten to starve him out. While doing so, they are firing in his camp and many of his men have been killed. His wife sent a letter down here, saying that the Tibetans accuse her husband of being sent by foreigners. So you see it is anti-foreign. There is no danger here. The Chinese are too numerous and the Tibetans in the town have too large interests here to join in any rising against the Chinese. Soldiers have gone in to the seat of trouble, but I am afraid they are too few to be able to successfully quell the rebellion.

I wish I could present to you my Tibetan teacher, with whom my Chinese girl and I study every day. He is over sixty and is from the King's Yamen. The first time Manyen, my girl's name, saw him catch and eat a louse, she was on the verge of hysterics almost. She has become accustomed to it now. But he cleans his handkerchief with a knife, a table knife. He uses snuff all the time and it is awfully hard to get used to. However, he is a Tibetan and that makes up for almost anything in my eyes.

Since the news of the British being in Lhasa has reached here, the Tibetans have been very friendly. I dare not connect the two, for just at that time the Tibetan Queen invited me to an affair at the Monastery. I went,

and they had prepared a nice room overlooking the courtyard where the "Devil's Dance" was held. All the Tibetans saw that I was their guest, and, of course, it would make a very good impression on them. Then my being supplied by the king with one of his own men for teacher has also helped. Anyway, they are coming very freely to the dispensary, especially the women.

I have been out to several opium cases recently, who attempted suicide by taking opium. Two of these cases

were young girls, one seventeen and the other one only fourteen years old—merely a child. Her mother had beaten her, cutting her cheek open. These two girls come to see me often now.

I suppose you know more about the British in Lhasa than I do. We are looking for the news in the Shanghai paper, but that is six weeks old before I receive it.

SUSIE C. RIJNHART.

TA CHIEN LU, Sept. 26, 1904.

CUBA.

REPORT OF PROGRESS.

Roscoe R. Hill, of Matanzas, writes that as the time passes, he likes Cuba better. He enjoys the work very much. The only drawback is his lack of ability to use the language, but in this respect he feels that he is making excellent progress. He is already able to make himself understood, and understands a great part of what is said to him. His greatest desire is that the day may soon come when he will be able to

talk up the teaching work in full. This will be his happiest day.

Melvin Menges reports that he has recently made a couple of visits to Sabanilla, the next town to Cidra. He has met with much encouragement at that place. The population is about 2,000. Since his last report he has baptized four. There were three confessions the night before he wrote. There is much cause for encouragement at Matanzas.

INDIA.

M. D. Adams reports that in the All-India Sunday-school examination, sixteen of the boys from Bilaspur passed. One of the boys is in the highest grade of any in all India. A second follows close behind. Five boys took the teacher's examination.

ability is little short of miraculous. The people in Mungeli have faith in "the lucky hand." The impression is abroad that Mrs. Gordon has a lucky hand in the treatment of diseases. Doubtless this feeling goes a long way to help the use of the remedies employed.

"LITTLE SHORT OF MIRACULOUS."

People come to Dr. Gordon from near and from far for medical treatment. A German missionary, who is stationed twenty miles from Mungeli, states that the Christians in this part think that Mrs. Gordon's medical

G. L. WHARTON AGAIN IN INDIA.

G. L. Wharton reports a very pleasant voyage. There were seventeen missionaries on the ship. Three of them left their families in the home land. The missionaries in Harda gave him a most hearty wel-

come. He writes that no one knows the joy of the missionary career until he receives the welcome of those to whom he has brought the gospel. He adds: "I am so happy to meet these dear people again, that I can hardly sleep. Our missionaries are lovely in their welcome and I am delighted with the united and consecrated spirit of our missionaries and native evangelists.

"The people say, 'Dr. Drummond is no man; he is a god.' He has done a work here that any physician in America or the world may be proud of.

"I can write no more now. It would do you good to see how efficient O. J. Grainger and his wife are. He is all that we thought. He is pure gold, and speaks the language most eloquently and powerfully."

BITTER OPPOSITION.

At Mungell there has been great excitement recently. A young Hindu, a teacher in one of the schools, confessed Christ. He had attended the services very regularly. E. M. Gordon, noticing his earnest attentions, directed much of his address to him. One Sunday he spoke from the words, "If God be for us, who can be against us?" The next Sunday this young man told of his desire to confess Christ. The service in which he made his confession was attended by a large crowd of angry Hindus. They followed the missionary and the candidate to the river. His mother and other women made a great ado, crying loudly, and using much abusive language to the young convert and to the Christians generally. The vilest

names were applied. Next day, the people came in large numbers to persuade the young man to recant, but at first he remained firm. At mid-day, his father saw him and what influence he used we can not say, but the lad began to waver, and that evening he left the missionaries to go back to his people. The Christians were discouraged, and the Hindu community was triumphant. For two days the town people talked of nothing but this conversion. It was the only topic of conversation in the shops and streets, in the law courts and in the homes. On Friday, however, one of the workers received a note from the young man, saying that he wished to come back, but he was surrounded by watchers, as the tongue is surrounded by thirty-two teeth. He told us to look for him that night, and to arrange to hide him. At 3:30 the next morning he slipped away from his sleeping watchers and came to the missionary bungalow. The missionaries immediately sent him off and by sunrise he was nine miles away. That night he was sent to Pendra. A few days later he was sent on to another station. Up to the present time this young man has made a bold effort to follow the dictates of his own conscience. Few can understand the difficulties he has to contend with. Even now it may be that he will again waver. God only knows what the outcome will be. For several days the Hindus had no idea where he had gone. The lives of the missionaries were threatened. In time it is hoped that the feeling will die down, and the young man will be able to return to the station.

CHINA.

The days are not the same. Those who heretofore despised us are now seeking to know the reasons for our uplift and salvation. We point them to the Lord Jesus Christ.

CHINESE EVANGELIST SHI.

Confucius gave us some external veneer in courtesies and manners, but Jesus Christ gives us internal regeneration and eternal life, and inspires us to minister to others.

PASTOR CHEN.

I have been a great sinner and have a great salvation, and find my supremest joy in telling the blessed story. EVANGELIST TAI KEH CHEN.

When I grow up and am able to be a missionary in China, I shall be so glad to tell these poor people, who bow down to their idols, of the dear, loving Jesus, and to lead them to him.

MABEL HUNT.

Japan is winning her victories because she is willing to pay the price. The great church of Christ will be victorious in that day when she, too, becomes willing to pay the price. "Thy people shall be willing in the day of thy power."

ELLIOTT I. OSGOOD.

Who would not be a partner in this grandest of all enterprises? Who comes to China now, comes well, and enters into the richest inheritance, shares the best opportunities, will take rank in the front line of its most efficient forces, and, above all, will be transformed into a new relationship with our blessed Lord in the great work of discipling the nations.

W. R. HUNT.

I think if the missionary societies can not send teachers to enter the now wide-open doors, the educational question will be settled by the Japanese, and the Government schools which are being built all over China will be manned by non-Christian teachers. Will not the Christian churches all over the world open their eyes and behold the need: open their hearts and ask the Lord to fill them with the love that will enable men and women of education to say, "I am ready to go"? LILY MOLLAND.

Never has there been a time when so many women of all classes were accessible with our message. They have come to see what superior influence a Chinese woman has if she has a Christian education. The

example of some lovely Christian women who were educated in mission schools has convinced them of this. Hence they are seeking our schools for their daughters accordingly. At present they are desiring the fruits of Christianity rather than Christ; but this is our opportunity to present him. MARY KELLY.

To go, or not to go, must I then yield?
Whether 'tis more congenial to work at home

Where ease and comfort always are secured,

Or give my life for service in the foreign field,

With danger, loss and pain, and heavy tasks that come.

Though brightest gifts and hopes, perchance shall be obscured?

He claims me for his service, and I gladly yield;

The choice; the where; the when; are his.

"Go into all the world, and preach." All power is in that Go.

I therefore, in obedience, will go forth;

I can not answer No.

—T. J. Arnold.

Indications are not wanting that God is about to make a new movement in China. The spell of the ages is to be broken. The church will realize that God has not been losing time. The divine dealings with China, so long, so deep, so wide, and so full of infinite love, are being interpreted. During the last decade twenty thousand martyrs from China have had audience with Jesus Christ! The *litterati*, formerly the most bitter enemies of the Cross, are jealous of the dignity and high estimate that is placed upon Christianity. The Chinese Christians are linking their names with the apostles of all the churches. The personnel of the tried and tested church in China is stronger than ever. The whole church in this storm-swept land is praying that God, through the Holy Spirit, will call out another apostle from the far East, who, filled with the power of the Holy Spirit, shall be adequate to the great occasion, and whose spiritual light and executive shall awaken in the church the mightiest animus it has known since the days of the apostles.

THANKSGIVING FOR NEW
WORKERS.

There is great joy in the hearts of the members of the Central China Mission at this thanksgiving season. The good ship "Korea" on her last voyage thither brought us seven new workers, and two more came from the west. Is there any wonder that we rejoice and are full of thanksgiving? Why do we thank God for these new-comers?

Because they came in answer to our prayers. What greater encouragement could we have had, than the clear evidence that God has listened to our appeal, and given us the desires of our hearts? To know that our cause is the cause of the Father, and that he is working with us, is a source of inspiration from which comes an increase of faith and a filling with joy unspeakable. God is with us, who can be against us?

Their coming speaks volumes respecting the missionary spirit in the home churches. That such a party of cultured young men and women, full of zeal for world-wide evangelization, have come to join our ranks in the battle against heathenism is a demonstration of increasing spiritual power in the brotherhood. It is an evidence of more extended knowledge of missions and of stronger desires to hasten the coming of our Lord.

We thank our Father for the moving of his Spirit in the churches.

The time of their arrival is most opportune. Our hospital in Nanking has been closed for several months.

Dr. Layton's arrival will cause much rejoicing among the Chinese who have been bemoaning the departure of Dr. Mackin, and remove from the mission the stigma of having put the hand to the plow and thereafter turning back. The call of the gospel will again be heard in chapel and dispensary, and suffering humanity, in this most needy field, will behold again the hand of Christian love opened for its relief.

The fields are all white for the harvest all awaiting the sickle of the reaper. The coming of these new workers means that more golden grain will be gathered into the garner.

The youth of China are stretching out their hands for guidance in this transition period of the empire. These new men and women have come to be leaders in this time of the "Revival of Learning" in the Orient.

We know the joy these brethren and sisters will have in this great work. To be a true missionary is one of the most blessed of callings. To leave the world behind and give one's self wholly to God is a consummation which brings great peace to the soul. This the missionary experiences even in the midst of loneliness and trial. The power of God is daily manifested in such ways as reassures and strengthens, and gives to our religion the stamp of his help and approval. We praise him more than we can tell. Blessed be his name forever more. F. E. MEIGS.

NORWAY.

E. W. Pease has removed from Holmestrand to Bergen. This is a large and influential city. A good work has already been begun in that place.

R. P. Andersen is now in Christiana. He is preaching to large audiences. He is editing a paper which

will be circulated all over Norway. At the same time he is training one or two men for the work of the ministry. His work is not confined to Christiania. He visits several towns that are within reach. He would like to visit all the churches, but that is not practicable.

PHILIPPINES.

W. H. Hanna writes: "We are now running eight chapel services a week, and many street-corner meetings. I think we can see our influence growing here in Laoag." He reports one addition on Sunday night, October 2.

Dr. Pickett is treating a large number of patients. He is busy early and late. People come from that whole section of country to be healed of their diseases.

JAPAN.

R. D. McCoy and wife are located in their own home in Tokio. They are within ten minutes of the college. They have engaged a good teacher and are busy at the language. Since the English night school began, he teaches six hours each week in it. More than one hundred students are enrolled in this school. He and Mrs. McCoy teach a Bible class in English every Sunday morning. They are well pleased with their location and opportunities for work.

What more can be said? I have talked so much and so often on the subject that I have no words left. Much time has been lost, let us lose no more.

MARY RIOCH.

We are daily expecting to hear of the fall of Port Arthur. The loss of life has been so great during the siege that the War Department dare not publish the facts. It was prophesied last spring that at least ten thousand lives must be sacrificed before it could be taken, but that number has been exceeded months ago.

I am asked to write an article telling the needs of a girls' school here in Japan. What are the needs of a mission girls' school in Japan? The bare possibility of having a girls' school in connection with the mission here in Japan fills me with sincere gratitude and joy, and perhaps not a little doubt.

Our work has been crippled for the want of one since our workers first came to Japan some twenty-one years or more. In my twelve years' work among the women here, no day has gone by that I have not felt the need of our own trained helpers. All the single ladies have taken into their homes, more or less, girls to raise and train to be Bible women, and in other ways have worked and prayed for a school. But it did not come, and now at this late day it hardly seems possible that we really are to have one. Want of faith—that, is it not? Yet, I pray you, O rope-holders in America, increase my faith.

Ninety-five thousand dead and wounded Japanese and Russian soldiers lying on the battlefield near the Shake River! It is too horrible to think of. But I wonder if the friends in America realize what it means over here in Tokyo. Perhaps if they could sit at my study window and see the lines and lines of jinrickshas and stretchers passing, day after day, to the hospital near by, or come with me and walk up and down the wards of the rows and rows of temporary hospitals with their crippled and wounded soldiers, and see the heart-sick crowds waiting to see the hospital trains come in and give up their burdens, eagerly scanning the faces of the men on stretchers to see if their dear ones, who have loved Emperor and country better than themselves, have come home at last. Or come, let us ask the policeman at a near station to give us just a few names of families who have been bereaved and left desolate, not only of father, brother

or son, but of food and clothing for the coming winter. Then perhaps they will realize just a little of the effects at least.

JAPAN NOTES.

To-day, November 3, is the Emperor's birthday. It also marks an anniversary in my life as well. Twelve years ago I landed on the shores of sunny Japan. The white flags and lanterns, with the "rising sun" painted on them, hung from every doorway then as now. The grand military review by the Emperor, at Aoyama Parade Ground, took place then as now, with this one exception; then, all the soldiers wore dress uniform; to-day, they have on their work-a-day suits, which means that all this pomp and display has ceased to be play. The illuminations are much finer. A lantern procession (I wish you could see one, they are quite the prettiest thing) and an immense

patriotic meeting held this afternoon in Hibiya Park, were also additional. Fifty thousand persons, members of the National Aid Society, met, and much enthusiasm was manifested. The Governor of Tokyo, Baron Senge, delivered an address in which he spoke of the hardships endured by the country's soldiers and sailors, of their fine accomplishments and the nation's profound gratitude, this gratitude taking a substantial form in the gift of blankets (14,000 from Tokyo alone), socks, comfort-bags, etc., sent to the troops. Throughout the whole country men and women were laboring to make some return to their champions on sea and on land. During the reading of an address of thanks from the Society to the Army, H. E. General Yerauchi stood and briefly returned thanks amid loud applause. An address was also read to the Navy, while H. E. Admiral Yamamoto stood, and at the close he, too, gave a few words of thanks to the Society.

HONOLULU.

P. M. Snodgrass, superintendent of the Cooley Mission, writes that the Sunday-school in the southern part of the city has been well attended. The average attendance is about fifty-five. The children manifest an increased interest both by their regularity in attendance and by their deportment in their classes. This being a Catholic settlement, it makes it a very hard field in which to work.

The mission in the west end of the city is also taking on new life. The building fund continues to grow. The superintendent hopes soon to start work on the Cooley Chapel. He has hoped to put up a nice building, but as he has failed to get all the help he hoped to get he is forced to put up a much cheaper building than he had planned. He feels that he can not postpone the building any longer.

Contributions will be gladly received at any time for this work.

The Japanese work has greatly increased in the number present at our service. The night-school classes have doubled in attendance the last quarter. One bright young man who was led to Christ by Bro. Oto's preaching was baptized the first Sunday in September. The superintendent is now giving four evenings out of each week to this work. A strong young Christian man is expected from Japan very soon. He will go into business, but he will also help in the mission work. If we were able to employ him for this and other missions that possibly could be started, and have him give his entire time to them, it is believed that he could build up a strong work among the Japanese.

HOW THEY PREPARE.

The following brethren tell us in a few words how they prepared for the March Offering last year:

The best preparation for missionary offerings is that which continues throughout the whole year. It is our constant aim to give the missionary work of the church—the conversion of men at home and abroad—the first place. This is done by laying emphasis on the monthly missionary Endeavor topic, and by preaching, monthly, a distinctively missionary sermon in which special attention is drawn to one of the missionary books in our missionary library.

As a special preparation for the March Offering, we devote each Sunday in February to the consideration of foreign missionary work. Literature is distributed by the missionary committee. A missionary envelope, with the name of each member written upon it by the pastor, is sent out a fortnight before the offering is taken, either by a special messenger or through the mail. Non-resident members and adherents are asked to contribute. Pledge cards are also used. On the last Sunday evening of February, a missionary rally is held which consists of music and several short talks by certain members chosen by the missionary committee. This year, we shall use the stereopticon in presenting the story of missions. It goes without saying that enthusiastic announcements should be made at every service for at least five weeks before the offering is taken. It is our custom never to put off the offering. Those who can not be present on the first Sunday of March are urged to send their contributions.

This plan has worked well in our small church of limited resources. We have had no difficulty for several years in getting \$1 or more per member for the March Offering. Last year we averaged \$1.35 per member. Any good plan for taking the offering, *thoroughly worked*, should yield satisfactory returns. A. C. GRAY.

MOUNT HEALTHY, O.

PLENTY OF TIME.

From the first of January until the middle of March, the offering for Foreign Missions has right of way. The Lord's Day morning sermons are upon this theme, and the illustrations and anecdotes of the evening sermons are from the modern mission field. Out of the pulpit the offering is advertised in every way—some word about it at every meeting, circular letters, newspaper notices and personal conversations during the pastoral visits. The people do not grow tired; but the pastor must read much and keep fresh.

During January an earnest effort is made to interest the non-contributors of the year before. Some of them can be enlisted. A plain statement of facts is often necessary. The temptation is to speak of world-wide missions in a diffident or apologetic spirit. The subject is axiomatic; and the message must be authoritative, in the name of Jesus.

Prayers are offered for the missionaries during the year, but especially in this time of preparation. The offering is held before God as a blessed, glorious privilege, and an oblation of thankfulness is laid at his feet. When the members, too, begin to pray this prayer, God will answer with an increased offering. An offering at all commensurate with the ability of the congregation is always followed by a spiritual quickening, an increase of souls saved, and the strengthening of the church.

Such are the means used in preparation. Details vary. It is well to send a special envelope a week before. A personal canvass during January and February is best if the pastor is not easily discouraged. He must speak with the optimism of prophecy, at the same time fortifying himself against the probability that the majority of members will give nothing, or too little. He must have hope for a still better day, and persist in the face of the usual local burdens, instant in season and out of season.

ROGER L. CLARK.

MAYFIELD, Ky.

FROM NINETY-ONE TO TWO HUNDRED AND FIFTY CONTRIBUTORS.

In addition to careful preparation of missionary sermons, frequent public announcements and private and public prayer, I pursued the following plans:

1. I did not use the regular pastoral letter of the Foreign Society, but wrote one of my own. This was not because I did not think your letter good enough, but because I believed a personal appeal would be more effective. This pastoral letter was printed in typewriter type on sheets of paper having my regular letter-heading. This was done at very little cost, and was instrumental in increasing our offering.

2. Upon each of the little missionary envelopes was written the name of the person for whose use it was intended. This, I think, is a very effective usage of the missionary envelopes. For instance, here is a family named Smith, composed of father, mother and five children (all of whom are members of the church). Suppose you send seven blank envelopes to that family; in all probability there will be seven envelopes and nothing more. But suppose upon each envelope there is written the name of a member of that family, will not that be a direct, personal appeal to each

one of the seven? It has so proven here. By this means we get many contributions, small in themselves, but large in the aggregate, that we would not otherwise get. In numbers of instances we get an offering from every member of the family.

3. While I did not make a personal canvass of the whole membership before the offering, I did find out what our leading contributors were going to give.

4. In my pastoral calling I frequently referred to our missionaries (especially our own missionary, G. L. Wharton), and their work. This often called forth questions, and gave me a good opportunity to answer objections. This also stimulated an interest in many a lukewarm family.

5. I placed the standard high, and convinced the congregation that they *could*, that they *must* reach it, and they *did*. In the three years that I have been pastor of this church, I have never been disappointed in this respect.

6. Results: of 350 missionary envelopes sent out, 250 were returned with offerings. Without calling for pledges publicly (which I never do), the offering on the first Sunday of last March was \$650. The offering was taken with as much solemnity and worshipfulness as the communion service is observed. The largest individual offering was \$50, and there was only one of that size. By far the largest portion of our offering was made up of contributions of from \$5 to fifteen cents. The basis of permanent missionary liberality is the enlistment of as many contributors as possible, rather than large gifts from a few rich members. I was more encouraged with the increased number of contributors than with the increase in our offering. In 1903 there were 91 contributors with a contri-

bution of \$500. In 1904 there were 250 contributors with a contribution of \$650.
CECIL J. ARMSTRONG.

WINCHESTER, Ky.

STRUCK HIGH.

We began preparations for the March Offering some three months in advance.

1. The pastor announced it frequently from the pulpit, many times in the weekly prayer-meetings and often through the church leaflet.

2. The Missionary Rally held with us in January augmented the interest, which was already considerable.

3. At our official board meeting in February, it was agreed that the pastor should strike for all he thought he could get for Foreign Missions. He struck for \$1,000.

4. On the pastoral letters which were sent out one week before the offering this was stamped in red ink: "Last year Franklin Circle's offering for Foreign Missions was \$826.61. This year we want to make it \$1,000.00."

5. When the great and acceptable day came, in place of the usual Scripture lesson, a letter from our missionary in India, M. D. Adams, was read. A special number of the church leaflet that day carried his portrait. The pastor preached a short living-link sermon on "Our Oriental Interests," and the offering which was then taken proved to be the greatest in the history of our church.

6. The success of this offering, as of other offerings from the Circle Church, is due in a very large measure to a number of our members who faithfully tithe their incomes.

EDGAR D. JONES,
Pastor Franklin Circle Church, Cleveland, O.

THE BOOK TABLE.

THE CHURCH AND EDUCATED MEN.
By Edwin N. Hardy. Pp. 300. Pilgrim Press, Boston.

This is a timely book and well written. It is a careful study of the relation of the church to the makers and leaders of public opinion. The author believes the outlook for our common faith is hopeful, but the church must be alert. The book contains much historical information of the rise and growth of educational institutions, and their relation to the churches.

THE PASTOR AND MODERN MISSIONS.
By John R. Mott. Pp. 250. Student Volunteer Movement for Foreign Missions, New York City, N. Y.

This is a rare book by a strong man. It was prepared with scrupulous care.

It is the result of much careful work and investigation by one with exceptional opportunities and advantages to know all the facts. We unhesitatingly recommend the book to all our preachers. It will give you information. It will inspire you. You will have a new and larger vision of your high calling after reading it. If you do not buy but one book this year, buy this one.

LEMAN BEECHER. By Edward F. Hayward. The Pilgrim Press, Boston, Mass. Price, 75 cents.

A very readable and inspiring biographical sketch of the great preacher and reformer. It will prove a stimulus to any preacher especially. Mr. Beecher lived ahead of his day and generation, and paid the penalty in heresy trials, and even his persecutions.

RECEIPTS FOR FOREIGN MISSIONS

FROM NOVEMBER 1 TO DECEMBER 1, 1904.

[Send to F. M. Rains, Cor. Sec., Box 884, Cincinnati, O., by Bank Draft, Post-Office Order, Express Order, or Registered Letter. Be careful to state name of the church or Sunday-school when different from the post-office.

ARKANSAS.

INDIVIDUALS.

McDaniel, Mrs. S. O., Forrest City.	\$3 00
Williams, Miss Eliza, Eureka Springs	20 00
Total	\$ 23 00

CALIFORNIA.

CHURCH.

Saratoga	\$ 18 50
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ENDEAVOR SOCIETIES.

Fresno (West Park)	7 50
San Francisco (First)	15 00
San Jose (First)	50

INDIVIDUALS.

Brewster, L. A., Watsonville	5 00
Chapman, Chas. E., Fullerton	20 00
Crump, Mrs. S. E., Alpine	500 00
Gray, S. B., Lindsay	1 00
Laws, Ovid S., Los Angeles	1 00

MISCELLANEOUS.

Missionary Society, Santa Clara	10 00
Total	\$578 50

CANADA.

INDIVIDUALS.

Hill, Henry and Leonard, Nanewigewauk, N. B.	\$ 20 00
Reed, J. P., Lindsay, Ont.	5 00

MISCELLANEOUS.

C. W. B. M. of Ontario	50 00
Total	\$ 75 00

COLORADO.

CHURCH.

Berkeley (Alcott)	\$21 62
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DISTRICT OF COLUMBIA.

INDIVIDUALS.

McReynolds, J. C., Washington	\$ 5 00
Shelton, C. W., Washington	10 00
Total	\$ 15 00

FLORIDA.

INDIVIDUALS.

Cox, T. A., McIntosh	\$ 1 00
Mann, W. H., Interlachen	5 10
Total	\$ 6 10

GEORGIA.

INDIVIDUAL.

Martin, Samuel, Augusta	\$ 5 00
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ILLINOIS.

ENDEAVOR SOCIETIES.

Charleston	\$ 18 00
Chicago Heights	8 00
Kankakee	12 00
Springfield (First)	15 00
Watseka	9 00

INDIVIDUALS.

Austin, E. M., Litchfield	1 00
Benton, H. M., Geneseo	1 00
Coleman, Mary L., Springfield	5 00
Dyar, W. E., Roanoke	2 50
Magee, Mrs. M. J., Tonica	3 00
Meek, R. P., Morton	5 00
Mowry, Lewis A., Pleasant Plains	10 00
Ross, Andrew, Ohio	10 00
Schwartz, Albert, Galesburg	10 00
Slivwright, Geo. M., Sycamore	5 00
Tandy, A. J., Eureka	5 00
Wiley, Le Roy, Paris	5 00
Wolf, David, Lanark	10 00
Wolf, Mrs. David, Lanark	5 00
Wright, Mrs. Rachel, Stanford	5 00
Total	\$144 50

INDIANA.

SUNDAY-SCHOOL.

Indianapolis (Olive Branch)	\$ 6 00
ENDEAVOR SOCIETIES.	
Coburns Corner (St. Joe Sta.)	18 00
Kewanna	5 00
Roachdale	5 00

INDIVIDUALS.

Ackerman, Zada M., Lowell	5 00
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Aley, J. J. and

Paulenia, Coal City	1 00
Armstrong, Mrs. A. F., Kokomo	5 00
Berninger, A. I., Indianapolis	3 00
Gardner, F. C., Indianapolis	5 00
Garrison, W. E., Indianapolis	10 00
Hockensmith, Thos., Clermont	5 00
Lane A. C., Reynolds	10 00
McMahan, Clyde D., Anderson	5 00
Pruitt, F. M., Franklin	20 00
Reeves, Louisa, Columbus	5 00
Reeves, M. T., Columbus	5 00
Simpson, Martha J. and L. O., Owensville	5 00
Sniff, W. W., Rushville	5 00
Whitcomb, Harry, Shelbyville	5 00
Total	\$128 00

INDIAN TERRITORY.

INDIVIDUALS.

Beeler, George R., Ninnakah	\$ 5 00
Wicklizer, Mrs. C. N., Tulsa	1 00
Total	\$ 6 00

IOWA.

ENDEAVOR SOCIETIES.

Albia	\$ 2 80
Des Moines (Univ. Place)	15 00

INDIVIDUALS.

Clark, Harriet A., Wyoming	2 50
McCoy, R. L., Alorton	10 00
Moore, Rebecca, Bennett	5 00
Stark, Pearl, Clarion	5 00

MISCELLANEOUS.

Estate of Maria A. Wright, Greeley	200 00
Total	\$240 30

JAPAN.

INDIVIDUAL.

Oldham, Lavenia, Tokio	\$ 33 75
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MISCELLANEOUS.

A friend, Tokio .	1500 00
Total	\$1533 75

KANSAS.

CHURCHES.

Holington	\$ 2 00
Roscoe (Hill City)	2 00

ENDEAVOR SOCIETIES.

Beloit	18 00
Thayer	4 00

INDIVIDUALS.

Bachelor, Mrs. L. B., Emporia ..	30 00
Hadlock, E. S., Malvern	5 00
Lewis, M. Y., Thrall	4 00
Longston, Mr. and Mrs. J. A., Independence ..	5 00
Rash, Howard C., Sallina	10 00
Shellenberger, Chas. J., Ransom	5 00
Total	\$ 85 00

KENTUCKY.

SUNDAY-SCHOOLS.

Harrodsburg ...	\$ 5 00
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ENDEAVOR SOCIETIES.

Lexington (Broadway)	3 00
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INDIVIDUALS.

Carothers, Mrs. R. J., La Fayette	10 00
Coffee, Susan E., Maysville	5 00
Deatheridge, N. B., Richmond ..	5 00
De Jarnette, Anne V., Richmond	1 00
Estill, W. W., Lexington	5 00
Hundley, J. B., Lexington	5 00
King, P. F., Carlisle	2 50
McDiarmid, Mrs. E. W., Morehead	5 00
McKee, Anna B., Cynthia	1 00
Mann, Miss Carrie, Carlisle	1 00
Mathers, Miss Enoma, Carlisle	1 00
Price, W. A., Erlanger	5 00
Riggs, D., Erlanger	5 00

MISCELLANEOUS.

S.-S. Class No. 13, Covington (4th St)	10 01
Total	\$ 69 51

LOUISIANA.

INDIVIDUALS.

Burley, C. B., Monterey	\$ 5 00
Scott, W. C., Cheneyville	5 00
Total	\$ 5 00

MAINE.

INDIVIDUAL.

Brown, Jane, Presques Isle ..	\$ 1 00
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MICHIGAN.

ENDEAVOR SOCIETY.

Grand Rapids (First)	\$ 10 00
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INDIVIDUALS.

Bricker, B. N., Wildwood	1 00
Carpenter, Mrs. D., Allegan ...	5 00
Total	\$ 16 00

MINNESOTA.

INDIVIDUALS.

Sampson, E. L., Elysian	\$ 2 00
Thomas, J. H., Elysian	3 00
Total	\$ 5 00

MISSISSIPPI.

INDIVIDUAL.

Prather, L. C., Baldwyn	\$ 10 00
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MISSOURI.

CHURCH.

Fulton	\$ 6 00
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ENDEAVOR SOCIETIES.

Excelsior Springs	11 00
Neosho	3 75
Queen City	5 00
St. Louis (1st) ..	25 00
St. Louis (1st) Intermediate ..	5 00
Trenton	18 00

INDIVIDUALS.

Allen, J. H., St. Louis	5 00
Callender, Mrs. Isabella, Canton	5 00
Coffey, Mrs. M. J., Downing ..	5 00
Hughes, Mrs. A. L., Richmond ..	10 00
Johann, Mrs. Georgiana, Canton	5 00
Null, Mrs. O. G., Pickering	5 00
Reynolds, E. M., Golden City ..	5 00
Throckmorton, C. S., La Belle ..	1 00
Wallace, Mrs. Emma E. and husband, Seligman	2 50

MISCELLANEOUS.

Cash	60
Total	\$ 117 85

MONTANA.

CHURCH.

Whitehall	\$ 4 50
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SUNDAY-SCHOOL.

Great Falls	5 00
Total	\$ 9 50

NEBRASKA.

ENDEAVOR SOCIETIES.

Bartley	\$ 5 00
Omaha (North Side)	50
York	6 50

INDIVIDUALS.

Dillon, J. A., Tecumseh	5 00
Jansen, Jno. P., Jansen	5 00
Longnecker, John, Indianola	5 00
Total	\$ 27 00

NEW HAMPSHIRE.

INDIVIDUAL.

Hill, Mrs. W. L., Portsmouth ..	\$ 3 00
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NEW MEXICO.

INDIVIDUAL.

Bowdoin, Mrs. A. H., Alamogordo	\$ 5 00
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NEW YORK.

INDIVIDUALS.

Adams, Lillie, Porterville ...	\$ 5 00
Rand, Geo. F., Buffalo	5 00
Selmser, Emma L., Waterloo ..	5 00
Total	\$ 15 00

NORTH CAROLINA.

INDIVIDUAL.

Wilson, Mrs. J., Gilbert, Cane Run	\$ 2 00
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OHIO.

CHURCHES.

Cincinnati (Central)	\$ 50 00
Mansfield (First)	15 00
Pleasant Hill (Amesville) ..	2 00
South Russell (Chagrin Falls)	5 00

ENDEAVOR SOCIETIES.

Lisbon	10 00
Milton	15 00
Mt. Vernon	18 00
Toledo (Central)	5 00
Wellsville	50 00

INDIVIDUALS.

Abel, Mrs. Celestia, Warren ..	2 00
Ball, Mrs. Emma S., Salem	2 00
Brown, A. M., Ottawa	5 00
Chase, E. J., Mt. Vernon	5 00
De Wolf, Margaret K, Akron ..	5 00
Folsom, C. B. Youngstown ..	5 00
Groves, Isa A., Toledo	10 00
Harvey, S. L., North Fairfield ..	5 00
Johnson, Mary A., Warren	5 00
Kyle, Mary B., Youngstown ..	5 00
Martin, Carrie E., Cleveland	1 00
Moore, A. T., Beallsville	5 00
Myers, Jonathan, Carrollton	5 00
Towns, Helen A., Ravenna	50
Tucker, D. V., Shiloh	1 00
Whitmore Sisters, Akron	25 00
Wilkin, Mrs. Lora, Steubenville ..	5 00
MISCELLANEOUS.	
S.-S. Class No. 9, Cleveland (W. Madison Ave.)	10 00
Total	\$ 222 00

OKLAHOMA.

INDIVIDUAL.

Householder, A., Okarche	1 00
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OREGON.

CHURCH.

Corvallis	\$ 5 80
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INDIVIDUAL.

Gerking, Geo. R., Athena	20 00
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Total

PENNSYLVANIA.

ENDEAVOR SOCIETY.

Philadelphia (Kensington) ..	\$ 10 00
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INDIVIDUALS.

Davis, James, McKees Rocks ..	15 00
Emig, Fanny M., York	10 00
Koehler, Grace, Chambersburg ..	5 00
Nickel, Sophie, Belle Vernon ..	10 00
Sterritt, R. E., Turtle Creek ..	1 00

Total

PHILIPPINE ISLANDS.

MISCELLANEOUS.

Medical Fees, Laoan	\$ 162 88
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NORTH CAROLINA

INDIVIDUAL.

Kay, Z. A., Benpattaville	\$ 5 00
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NORTH DAKOTA.

ENDEAVOR SOCIETY.

Spencer	\$ 16 91
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TENNESSEE.

SUNDAY-SCHOOL.

Collierville	\$ 5 40
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INDIVIDUAL.

Jones, Mrs. Elizabeth, Emory Gap	2 00
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Total

TEXAS.

ENDEAVOR SOCIETY.

Ablene	\$ 26 00
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INDIVIDUALS.

Brown, Mrs. S. C., Sherman	5 00
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Cook, H. T., Sequin	5 00
Foster, Mrs. Bulah, Sherman ..	2 00
Goff, Sue C., Austin	5 00
Horn, W. H., McKinney	5 00
Jarvis, Mrs. Ida V., Fort Worth ..	10 00

MISCELLANEOUS.

Estate of R. B. Cole, Mesquite.	100 00
Total	\$158 00

VIRGINIA.

INDIVIDUALS.

Bell, W. E., Wilburn	\$ 5 00
Gillespie, Geo. W., Tazewell ..	5 00
Hawley, Lou, Viscar Switch ...	1 00
Total	\$ 11 00

WASHINGTON.

ENDEAVOR SOCIETY.

Pullman	\$ 18 00
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WEST VIRGINIA.

ENDEAVOR SOCIETY.

New Cumberland (Junior)	\$ 11 00
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WISCONSIN.

ENDEAVOR SOCIETY.

Hickory	\$ 6 37
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INDIVIDUAL.

Parmley, Lucy E., Janesville	20 00
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Total

MISCELLANEOUS.

Cash	\$ 32 99
Interest	280 52

Total

Grand Total ..\$4227 50

FORM OF BEQUEST

I give and bequeath to the FOREIGN CHRISTIAN MISSIONARY SOCIETY of Cincinnati, Ohio, a corporation existing under the laws of the State of Ohio, the sum of \$_____ and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

If real estate is bequeathed, it should be accurately described and located.